/49 cont./

789 To this category belong among the Pemón Indians the practice (754) of injuring an enemy by charming his tracks; carrying water in [513] the mouth when planting cane and invoking the poppy so that sleep will come to children; hunters making remedies with [224] leaves similar to the ears of some animal or other so that the [252] animal may come out to meet them; women pouring honey [755] into cuts on their jaws so that the chewed kachirí may turn out sweet for them; believing that eating eggs will bring out boils; [787] believing that tripping over a stone on the path is a presage that we shall meet a traveler who is coming in the opposite [787] direction; interpreting dreams always through similarities, e.g. moriche seeds guáimaro, red kachirí for blood, the piache's song for sickness; and a thousand more which we shall not list 800 for the sake of brevity. About this same matter, Cecil Dampier wrote: "The savage does not pray to God to send him sun or rain: he dances a dance to the sun or he croaks like a frog..., following an association of ideas."

Y. A. Bouyssonie observed that "red ocher makes one think of blood, the condition of life, and therefore is considered to be a sort of medium for conjuring death and for facilitating posthumous existence."

789 The same can be said of the use of annatto or achiote among these Indians against the oradán, maurí, and amariauk.

108. The second principle gives rise to the magical practices which are called contagious and also sympathetic. To 855 this type belong, among the Pemón Indians, the group of prac- 846 tices related to the couvade and the asarakpué, that is, having 789 to do with the birth of children and the death of our relatives. The practices and abstentions with reference to the couvade, which begin from the time of the pairing of the progenitors and continue in minuendo until the children are two or three years old, affect not only the father -- as is generally said in ethnographic treatises, but also the mother, and it is based on the belief that tiredness, sickness, /50/ malevolent influences, etc., of either of the progenitors affect -- and in a higher

789 /50 cont./
855 degree than in the progenitors themselves -- tender young
846 children unless they are counteracted by the force of the charms for each case or matter.

789 The practices and abstentions related to the death of rela-
753 tives are based similarly on the supposition that the decomposi-
761 tion of the body of the dead causes infections and stench in
783 all the relatives, producing in them sores, eruptions, decomposition, and similar things; for this reason they must abstain from contact with all others in order not to contaminate them, cannot prepare meals for them, etc.

489 In summation of the foregoing we can transcribe these words from the Enciclopedia Espasa: "Savage and barbarian societies, and in general always those that are ignorant of the causes of physical or psychic phenomena, man has attempted to oppose the nefarious influence of the spirits which he supposes surround him by means of a series of magic rites -- mimetic and oral...." To these words we must add that, as can be observed from some of the examples cited above, not only is the attempt made to counteract the evil influences of the spirits proper, but also other corporal, but mysterious, beings.

Chapter XIII

Do the Indians Practice Divination?

800

109. The innate curiosity of all men. 110. Among the Indians, neither more nor less. 111. Invocation of the dead. 112. Omens. 113. The interpretation of dreams. 114. Casuality and causality. 115. The "just in case."

109. The innate curiosity of men, which is said to be the beginning of all knowledge, recognizes no barriers; and sometimes with leaden feet, with well thought out arguments and

174 that its application has become differentiated in later times. The apron, as
114 distinct from a loincloth (such as also has been used by females) is not a
291 wayiku among the Arekunas and many other Caribs, but a mosa (motsa, etc.) and wayiku as a Carib word in general almost surely did not originally mean "apron" but only "loincloth," male or female. Where the word "camisa," in various forms, appears, it has driven out the native word not because the article of apparel was new to the Indians but because the material from which it now came to be made was new. "Camisa" came to mean primarily this foreign material, trade cloth, and secondarily, by a common linguistic transfer, a wayiku made of such cloth. Indeed this etymological argument against the native origin of the loincloth runs abruptly into contradiction because it agrees that there is a native word for the woman's apron and hence logically should grant this aboriginal origin, but the testimony of the early visitors and of comparative studies is that if either is older the loincloth antedates the apron.

[177] Finally, the use of foreign materials (trade cloth and glass beads) in these garments is not evidence against their antiquity, because this is clearly a mere substitution of foreign for native materials in a purely native finished object. In fact both loincloths and aprons of entirely native materials are still encountered among the more remote and poorer tribes, showing the basis to which the preferable new materials have been adapted.

291 The fact, as I believe it to be, that pubic coverings are aboriginal
834 among the Kamarakotos and culturally allied groups may also be correlated
[174] with the fact that the adults of this tribe are extremely modest (more so than Europeans) about uncovering the pubic parts, and are not modest about anything else, even such things as physiological functions or female breasts, which Europeans regard as equally to be concealed.

291 Very small boys do run naked but they put on loincloths long before pu-
● 855 berty. Sometimes they put on the belt, which is completely nonconcealing but has an almost symbolic significance of departure from babyhood, before they don the loincloth itself. Even if trousers are available, they are seldom worn until after puberty. Girl babies are sometimes naked but are now sometimes supplied with dresses almost at once after birth. Whether dressed or not, by the time they can walk well and leave their mothers, they begin to wear the bead apron, beginning with a very small size and graduating to successively larger ones until they are grown.

Ornaments.

301 Except for particular occasions, especially dances, the men do not usually wear any ornaments, although earrings, necklaces and armlets are occasionally worn.

152 parents and children, and friends there are evident expressions of pleasure and
[893] consideration, exchanges of gifts, and efforts to please. Children play together
857 in greatest amity (Figs. 81, 82)[2] and it is common to see boy chums who are al-
most always together and often stand arm in arm.

858 Children in general lead unusually happy and secure lives. Although not
855 given tasks beyond their strength, they are not treated as something apart from
adult life but are integral members of society like everyone else and share in
all activities on an equal basis. They are well treated and deferred to as much
[861] as one adult would defer to another. They seldom need disciplining, because
they act much like their elders beyond a greater playfulness, which is quite
innocent, and no adult activities are categorically forbidden them. We never
saw a child disciplined and saw few cases of their needing it, in our opinion.
854 The small babies cry infrequently because they usually get what they want with-
out crying. Several times when a baby cried for something that an older child
had, the older child gave it, even if a little reluctantly.

Until they can walk, children almost never leave their mothers. They
are carried everywhere in the baby-sling, to such an extent that a sling with a
[853] baby in it seems part of an adult woman's costume (Fig. 83).[2] The baby never
feels insecure, because he is always with his mother, and he is never hungry,
because her breast is always there for him to help himself. He is an honored and
155 protected member of society from his first breath. There can be little doubt
854 that much of the placidity and amiability of the people has its origin in the
baby-sling. Most civilized mothers could learn a great deal about the psycholog-
ical, if not the physical, care of infants from the Kamarakotos. Their system
does not, as some theorists would suppose, produce what we would call "spoiled"
children, but produces happy and reasonable ones.

847 Some Carib tribes have practiced extensive infanticide and perhaps some
[1?] still do. Of course the Kamarakotos deny this in their case, and it is so con-
842 trary to their characters that they are doubtless truthful in this denial. They
[897] seem greatly to desire children. Orphans are adopted, usually but not always
by a paternal uncle, as a matter of course and are in every respect treated like
their own children by the foster parents. No woman said or seemed to feel that
she had too many, or even enough, children.

Modesty.

834 The Kamarakotos are extremely modest, but only on one point. Adults
[514] do not expose the pubic region, even before members of the same sex. Men
and women show no particular reticence in performing physiological functions
in plain sight of persons of either sex, but manage to do so in such a way that
[291] the pubic region is not in view. Very small boys are not embarrassed at being
quite naked, but as soon as the loincloth is put on they begin to show modesty.

[2] [see pp. 265a and 265b, category 116 - Analyst]
[2] [see p. 280a, category 116 - Analyst]
[text continues on p. 266]